

CH 5	KJV	Yochanan (Hebrew Gospel)
1	After this there was a feast of the Jews; and Jesus went up to Jerusalem.	After these things there was a Feast day of the Yehudim; ¹ so Yeshua went up to Yerushalayim.
2	Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.	Now in Yerushalayim there was a covered, dug-out pool where the waters were collected – which is called Beit-Tsaidah ² in the Hebrew tongue. And it had five ascents. ^{3 4}
3	In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.	There were many people lying there – sick, blind, lame, and [watered] ⁵ – waiting on the moving of the waters,
4	For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	to heal them of any sickness which they were sick with.
5	And a certain man was there, which had an infirmity thirty and eight years.	And a certain man was there who had been sick thirty-eight years.
6	When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?	So when Yeshua saw him lying down, knowing that he stayed sick for a long time, he said to him, “Do you desire to be healthy ?”
7	The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.	Then the sick one answered him, “ Adon , I do not have someone who can place me in the dug-out pool at the time when the waters become turbid; ⁶ and when I want to go, another already went before me.”
8	Jesus saith unto him, Rise, take up thy bed, and walk.	So Yeshua said to him, “Arise, and lift up your bed and walk!”
9	And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.	And immediately he was made healthy ; and he lifted up his bed and went away. Now that day was Shabbat.
10	The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.	Therefore the Yehudim said, “It is Shabbat, and it is not proper for you ⁷ to lift up your bed!”
11	He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.	So he answered them, “He who did this to me, ¹ said unto me, ‘Lift up your bed, and walk.’”
12	Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?	<small>12 does not exist in this manuscript. Note that this does not necessarily represent a mistake. It is well known that Greek translators and scribes / editors of the Old Testament often added explanatory notes, interpretations and extra words into their manuscripts, and this expanded the text over time. The same proves to be true of Greek translations of the New Testament books which were originally written in Hebrew.</small>
13	And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.	² (But he did not know who it was who had healed him, for Yeshua hid himself from the people who were in that place.)
14	Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.	Then Yeshua found him in the Sanctuary and said to him, “Behold, you are healthy – from now and onward do not desire ³ to sin, lest a bad thing happens to you.”
15	The man departed, and told the Jews that it was Jesus, which had made him whole.	So that man went and said to the Yehudim that Yeshua had healed him.
16	And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.	So they said, “Even because of this does Yeshua go around in Yehudah: to do these things on the Shabbat!” ⁴
17	But Jesus answered them, My Father worketh hitherto, and I work.	But Yeshua answered, “My Father works until now; and therefore I, I work just so.”
18	Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.	Then the Yehudim wanted to put him to death even more, for “not only did he loosen ⁵ the Shabbat, but even more , he said that his Father is Eloah , and he likened himself in equality to El .”
19	Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.	Because of this Yeshua answered and said to them, “Truth, the Son is not able to do anything to you from himself; only that which he sees done by his Father. For the things which he does, the Son does just like them.
20	For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.	For the Father loves the Son, and teaches him everything he does. And he will show him greater works than these, because you are not amazed .
21	For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.	For as the Father, who makes the dead alive and gives them life , so the Son gives life to whomsoever he desires.
22	For the Father judgeth no man, but hath committed all judgment unto the Son:	For the Father does not judge any man, but he gives all judgment to the Son,
23	That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.	in order that everyone will honor the Son as they honor the Father. Whosoever does not honor the Son, does not honor the Father who sent him.
24	Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.	Truth I say to you, that he who obeys my words and believes him who sent me, will have everlasting life, and will not come in judgment, but will cross over from death to life.
25	Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.	Truth I say to you that a time will come, and is now, that the dead ones will hear the voice of the Son of El ; and those who hear ¹ it ² will live.
26	For as the Father hath life in himself; so hath he given to the Son to have life in himself;	For as the Father has life in himself, so he gives life to the Son in himself,

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27	And hath given him authority to execute judgment also, because he is the Son of man.	and he gives him power to do judgment, for he is the Son of man.
28	Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,	Do not marvel about this, for a time will yet come, that all those who are in the graves will hear the voice of El .
29	And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.	Then they will go out – those who did good, into life ; and whosoever did evil, into judgment .
30	I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.	I am not able to do anything of myself, only as I hear do I judge. And my judgment is righteous and right , for I do not seek to do my will, but the will of him who sent me.
31	If I bear witness of myself, my witness is not true.	If I do witness for myself, it does not go out as true;
32	There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.	there is another who does witness for me.
33	Ye sent unto John, and he bare witness unto the truth.	You, you sent to Yochanan, and he did a true witness.
34	But I receive not testimony from man: but these things I say, that ye might be saved.	I however, I do not accept witness of man, but I said this in order that you, you may be saved.
35	He was a burning and a shining light: and ye were willing for a season to rejoice in his light.	He, he was a burning and shining light and lamp , but you were not willing to rejoice one moment among us .
36	But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.	But I have a greater witness than Yochanan – that I fulfill the works which my Father gave me. The works that I do, do witness for me;
37	And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.	he also does witness for me. And in eternity you have not heard his voice, nor seen his shape.
38	And ye have not his word abiding in you: for whom he hath sent, him ye believe not.	And his word is not in you, because you do not believe that he sent him.
39	Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.	Take pleasure in the writings! – Wherein you think you will have everlasting life, and they are those which bear witness of me! ¹
40	And ye will not come to me, that ye might have life.	But you do not take pleasure ² in coming to me that you may have everlasting life.
41	I receive not honour from men.	There is no admonishing ³ of men to me ;
42	But I know you, that ye have not the love of God in you.	but I know you, that you do not have the love of El in you.
43	I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.	I came into the world from my Father , but you do not receive me; if another one comes into his world , you will receive him.
44	How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?	How are you able to believe while you pursue after the exaltations , but you do not seek them ⁴ which are from YHWH alone?
45	Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.	Do not be so foolish to think that I am he who accuses you; it is the one father who accuses, and this is Mosheh – he in whom your hope is.
46	For had ye believed Moses, ye would have believed me: for he wrote of me.	And if you had believed in Mosheh, you would perhaps ⁵ believe me;
47	But if ye believe not his writings, how shall ye believe my words?	but if you do not even believe his letters , how will you believe my words?''

Differences in bold

CH 5	Notes
1	1 The explanatory phrase: "of the Yehudim" is probably a gloss which was later inserted to help gentile readers understand. This version of John was clearly written to the Jews, the people among whom Yeshua dwelt (chapter 1:14).
2	2 Hebrew name for 'Bethsaida.' 3 Or "staircases" or "ramps." 4 Manuscript inserts gloss: 'in foreign language called 'פירוש'.'
3	5 Possibly 'swollen with water' or 'swollen.'
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7	6 Lit. "waters come to the hands of turbidity / troubling."
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10	7 Or "you may not."
11	1 Or "he who made me this" = "he who made me healed / able to walk."
12	2 Vs. 12 does not exist in this manuscript. Note that this does not necessarily represent a mistake. It is well known that Greek translators and scribes / editors of the Old Testament often added explanatory notes, interpretations and extra words into their manuscripts, and this expanded the text over time. The same proves to be true of Greek translations of the New Testament books which were originally written in Hebrew.
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14	3 Or "do not be willing."
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16	4 Or possibly 'Does Yeshua go around Yehudah on account of this, to do these things on the Shabbat?'
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18	5 Or "release from obligation." Although Yeshua did keep the Sabbath according to his Father's Torah, he did not keep the additional manmade Jewish laws regarding the Sabbath, and this is what they were so upset about.
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25	1 This is a word play with the Hebrew word "שמע" (shama), which means to 'hear,' but also means to 'obey.' This phrase has a double meaning. Firstly, those who hear the voice of El will be resurrected. Secondly, those who obeyed the voice of El will have everlasting life, and those who disobeyed, (did evil) will go into everlasting death, even though they were at first resurrected by hearing the voice of El. (See vs. 28, 29.)
26	2 Or "him."

CH 5	Notes
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39	1 Lit. "who witness witness to me," typical Hebrew style.
40	2 Or "are not willing to come to me."
41	3 Hebrew "זוהר" – could also mean 'shining' = 'glory.' Thus the alt. translation is 'I do not have glory from men.'
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44	4 Referring back to the 'exaltations.'
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46	5 Sarcasm; meaning 'certainly / definitely / obviously.'
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